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ZEAL and MODERATION

Reconcil'd, &c.



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ZEAL and MODERATION Reconcil'd, and shewn
to be the Peculiar Glory and Ornament of the
CHURCH of ENGLAND.

IN A
S E R M O N

Preach'd at the

V I S I T A T I O N

Of the Reverend

Mr. EDWARD TRELAWNY,

Dean, and Arch-deacon of EXETER:

Held at HONITON in the County of DEVON,

April 29, 1718.

Publish'd at the Request of the DEAN and
CLERGY, and several *Gentlemen* then present.

*Let your Moderation be known unto all
Men, PHIL. 4. 5.*

By J. BURROUGH,
RECTOR of GITTISHAM, DEVON.

THE SECOND EDITION.

To which is added, a POSTSCRIPT, in An-
swer to the *Author* of the VISITOR Revis'd.

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IN A
SERMON
PREACHED AT THE
VISITATION

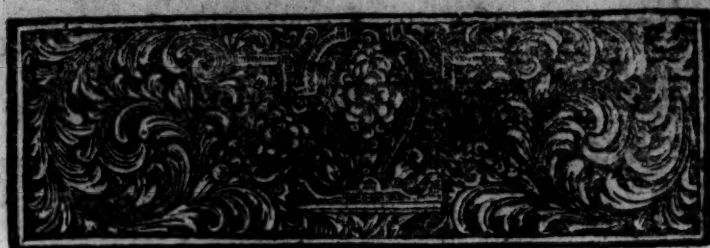
Of the Reverend
MR. EDWARD TRELAUNT,
Dean and Archdeacon of EXETER.
Held at Exeter in the County of DEVON
July 29, 1718.



Published by the Dean and
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Let your Librarian be known unto
Mrs. Paine, 4. 5.

By J. BARROLOUGH,
Rector of Gittisham, DEVON.
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T O
Sir *THOMAS PUTT*,
Of GITTISHAM, Baronet.

S I R,



I F any thing may be supposed capable of adding more Force to the very Earnest and Genteel Requests of the Reverend the Dean, (when he did not proceed to Commands;) especially when seconded by the rest of my Reverend Brethren; it must be the Respect that was due to those pressing Instances, which You, Sir, in Conjunction with those other Gentlemen of Your own Rank, were pleased to pursue me with.

FOR

ii. The DEDICATION.

FOR then I began to fear, that what was the real Cause of my Backwardness, viz. a Consciousness of the many Defects of a Performance that was never written with Design of going farther than the Pulpit; might be look'd upon as Obstinacy: And that the Denying any lawful Request to such a Patron, might carry the Appearance of Ingratitude.

ACCEPT then, Sir, of this Discourse, such as it is; seeing you would have it Published, and have offer'd to Patronize it: And be not concern'd that at the same time I take the Opportunity to publish to the World, with no other Design than to enforce my Subject by a Living Example, that You, your self, are an eminent Pattern of that Zeal and Moderation that herein are recommended.

NOT to speak, as being out of my Sphere, of the Publick Justice of this large County; in the Chair of which,

The DEDICATION. iii.

which, by the constant Election and Wisdom of the Bench, you have so long presided : Your great Expence in Beautifying and Adorning your Parish Church ; And your Exemplary Devotion therein, as well on all other Holy-Days, as Sundays : Your ready Concurrence with me for the more frequent Celebration of the Holy Communion ; and your constant Attendance thereon : Your Regular and Exact Observance of all the Rubricks of our Excellent Church : Your Distinguishing Regards to her Regular Clergy ; to a Religious Society of whom, for Pious and Charitable Purposes, you have joyn'd your self : Your compassionate Care and Concern for all the Poor Children of the Parish ; to whose Christian Education, in the Way of the Charity-Schools, you so liberally contribute ; and have given a School-House : And let me add one Thing more, Your acting the Part of a Faithful and Disinterested Trustee for the Church of Christ in
scorning

iv. The DEDICATION.

scorning and abominating those vile Gains, and detestable Bribes, and all other the Simoniacal Advantages that some Patrons make of that important Trust. All these, Sir, are such shining Instances of a True Christian Zeal for Religion in general, and our Holy, Apostolick, and truly Moderate Church in particular, as give you a just Title to that Honourable Encomium from the Mouth of a great Prelate of our Church, of, Ecclesiæ Decus, & Ecclesiasticorum Tutamen.

MAY you long live the Ornament of the One, and Defence of the Other; as most heartily prays,

SIR,

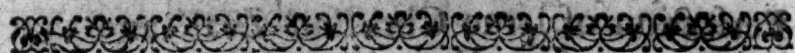
Your most Obligated and

Affectionate Humble Servant,

John Burrough.



ZEAL and MODERATION *Reconcil'd, &c.*



GAL. IV. 18.

*It is good to be zealously
affected always in a good
thing.*



Among the many Erroneous Opinions and Mistakes that abound in these *Perilous Times*, this is not the least, that *Zeal* and *Moderation* are generally mistaken, and misrepresented. An Active, Christian Zeal for the Honour of God, and our most Excellent, Apostolical Church, is counted a Sign of an *Immoderate, Superstitious, and Persecuting Spirit*: And a Lukewarm Indifferency in Matters of Religion, and Church-Conformity, is mistaken for the *laudable Vertue of Moderation*.

2 ZEAL and MODERATION

PHILIP. 4. 5. The Apostle exhorts in *express Terms*, *Let your Moderation be known unto all Men*: And in effect in the Text, *Let your Zeal be known unto all Men*. Now, Truth is one and uniform, and our Apostle, be sure, consistent with himself: As I design to shew a Regular, and Christian Zeal, is with true Moderation; and that it is neither Bigotry nor Superstition.

IN treating therefore of the Words before us, I purpose to shew the Excellency and Perfection of true Christian Zeal, and that it is a necessary Duty incumbent on us all: And then vindicate the noble Vertue of Moderation from the popular Mistakes about it, and shew who have the justest Claim and Title to it.

IN order hereunto, I shall,

I. GIVE a brief Description of Zeal, the Subject of the Text.

II. OBSERVE some of the common Errors and Mistakes about it.

III. LAY down some Rules and Cautions for our Conduct in it: Where will appear, that a regular Zeal is Moderation properly so call'd.

IV. SHEW that the Church of *England*, in practising a Zeal so conducted, has the justest Claim and Title to true Moderation.

V. AND

V. AND then lastly, I shall close up all with a few practical Inferences; which are the principal Design and Improvement of this Discourse.

BUT before I enter upon these Particulars, I crave Leave to observe how *St. Paul* expostulates with his *Galatians* in this Epistle, for suffering their Zeal to cool, both towards him, and his Doctrine; and listening to the false Insinuations of the *Gnosticks*, by whom they had been drawn aside to some *Judaical* Compliances: Those Heretical Impostors being the first that taught the Policy of *Occasional Conformity in the Christian Church*.

FROM this notorious Defection of the *Galatians* the Apostle takes Occasion, in the Text, both to point out the Cause of their sudden Departure from the Truth; and to direct both them, and us, to the Means of a firm Establishment in it, viz. *To be zealously affected always in a good thing*. Men are not easily perswaded to part with a Thing which they really love: But if once our Zeal grow cold to the Truth we have embraced, and profess, we may be soon wrought on to exchange it for Novelties and Error.

'Tis observable in the Fall of *St. Peter*, that soon after he drew back and followed at a Distance, he forsook and forswore his Master. A lukewarm Indifferency in Religion prepares the Way to Heresy and Schism, to Apostacy and Atheism.

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'Tis the Want of Zeal and Love to the Truth that makes People, like the *foolish Galatians*, so unstable and wavering in Religion. But the Blood of those Martyrs, that seal'd the Truth of Christianity, as of those also that seal'd the excellent Constitution of our most Orthodox Church, in the Beginning of the Reformation, issued from the Heroick and Invincible Zeal of their Hearts towards it. *It is good therefore to be zealously affected always in a good thing.*

AND if I can be serviceable to the Exciting of an Active Zeal in the Cause of God and his Church, and the due Regulating of it, I shall do a Work very proper and suitable to this Assembly and Occasion: For which I humbly implore the necessary Concurrence of the Divine Grace and Assistance.

I. THEN, as I propos'd, I am to give you a brief Description of Zeal, the Subject of the Text.

ZEAL is not one single Affection or Passion of the Mind; but a Compound of several: As Love, Desire, Joy, Fear, Grief, Anger, and Hatred. He that is truly zealous for a thing, first loves it; then desires that it may go well with it; and rejoices when it so succeeds: He fears also any Ill that may befall it; is sorry if it should so happen; is angry with those that are its Enemies; and hates that which is contrary to it: And all this, not in a *low, and remiss* Degree; but *intensely and fervently*.

ZEAL

Reconcil'd, &c.

ZEAL in general may be defin'd *an earnest Concern for or against a Thing, and a vigorous Pursuit of such Concern.* And it is either *Good or Bad*, according to the *Object, Manner,* and *End* of its acting. And therefore,

THE good, and right Zeal, the Zeal according to Knowledge, may be defin'd, *a judicious Earnestness of Desire, proceeding from a sincere and holy Love of God, to promote his Glory, the Good of his Church, or any other subordinate good thing relating to it; including in it a just and due Indignation against whatsoever is contrary thereunto.* It is a Duty of the First Commandment: For to have and to own the LORD for our GOD, suppose and imply that we are zealous for Him, for his Honour and Glory, and for all things thereto relating.

It was the fervent Zeal of St. Paul for the Glory of GOD, that made him labour so abundantly in propagating the Gospel; and also stir'd his Spirit with Indignation, when he saw the City of Athens wholly given to Idolatry, *Act. 17. 16.* It was the like Zeal in the Holy Psalmist, that made Rivers of Tears run down his Eyes, because Men kept not God's Word, *Psal. 119. 136.* It was this Fervency of Spirit in the Cause of GOD that made Apollos so diligently teach the Things of the Lord; as it is said of him, *Acts 18. 25.*

It was the zealous Indignation of the Holy Jesus that made him so violently scourge the Buyers and Sellers out of the Court of the Temple. His Zeal for his Father's
House

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House and Honour did so burn within him, that he could not endure to see such Prophanation, even of the *Outer Court* or *Yard* of the Temple : The Vindication whereof was of such Importance with him, that he exerted his Authority and Zeal about it, after this manner, *two* several times, *viz.* at the *first*, and at the *last* Passover of his Ministry, *Joh. 2. 14. Mat. 21. 13.* And after his Example, a true Christian Zeal for God and his Honour, will excite a just Resentment of all Prophanations and Indignities done to *Places* and *Things* dedicated to his solemn Worship, and consecrated to Holy Uses.

AND it was a true Zeal for the Church of God that shone in the good and pious Archbishop *Whitgift*, when King *James* the First visiting him in his last Minutes, assured him of his great Esteem and Value for him, *and that he would earnestly beg his Life of God.* The Holy Man reply'd, *Pro Ecclesia Dei, pro Ecclesia Dei* : Which were the last Words he spake, therein testifying how much he had at Heart, and how *zealously affected* he was for the Welfare of the Church.

ZEAL is the *chief*, the *best* Ingredient in all our Services and Devotions to God. 'Tis the Spirit and Life of Religion : Without this, whatsoever looks like *Godliness*, is but the *Form*, without the *Power* of it.

THE several Distinctions of Men with respect to Religion, are ranged into these three Forms ; the *Hot*, the *Cold*, and the *Lukewarm*, *Rev. 3. 16. Thou art neither cold,*

nor

nor hot: I would thou wert either cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my Mouth. Where the Hot, the Zealous, are the only Persons approv'd of God.

By the *Hot* are meant those who are truly Religious, *zealously affected always* towards God, and all that relate to him: By the *Cold*, the unconverted *Jews*, or *Heathens*, that have not the Knowledge of the Gospel, nor make any Profession of the Christian Religion; who yet are more likely to be made true Converts, and good Christians, than the *Lukewarm* Professors of it: By whom are meant the Indifferent, the *Double-minded*, and *Unstable*; the Men of Latitude, who affect the Name of *Moderation*: Who have not Heat enough to be honestly *active* in what they profess; and yet are not so *cold*, as to be openly *prophane*. They are not well-affected to the Communion *in which they joyn*; and so, never serve God *heartily in any*. They make some *Shew* of Religion, and so are not quite *cold*; but it is only a *Shew*, because they have no *Warmth of Zeal* to give it Life and Vigour within: Whom therefore the Lord here brands with an uncommon *Mark* of Abhorrence, as most odious to him, because most scandalous to Religion.

THE continual Fire upon the Altar in the Temple, was both in its Use and Original, an Emblem of that Warmth of Affection, which is required to *actuate and quicken* all the Offices of our Sacrifices and Devotions to God. He requires, that what Men do
for

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for him, they should do with *all their Might* ; that we should love and serve him with *all our Heart, with all our Strength, and with all our Soul* ; and denounces a Curse upon those that do the *Work of the Lord deceitfully*, negligently, or lukewarmly, Jer. 48. 10. And when he had threaten'd *Laodicea* to spue her out of his Mouth for her *Lukewarmness*, he intimates at the same time, that the only way to procure his Reconciliation, was, to be zealous, saying, *Be zealous therefore and repent*, Rev. 3. 19.

THE chiefest Honour that is set upon the Heads of those eminent Worthies, whose Names and Actions are recorded in Holy Scripture for our Imitation, is for their Zeal towards God and for his Glory.

OF *this* it was that Lot obtained the Honourable Character of a *Righteous Man*, that dwelling in wicked *Sodom* (in his holy Zeal for God) in seeing and hearing, he vexed his righteous Soul from Day to Day with their unlawful Deeds, 2 Pet. 2. 8.

AND God himself gives this noble Testimony to the Zeal of *Phinehas*, Numb. 25. 11. *Phinehas the Son of Eleazer, the Son of Aaron the Priest, hath turned away my Wrath from the Children of Israel, while he was zealous for my Sake among them. Wherefore, behold, I give unto him my Covenant of Peace ; and he shall have it, and his Seed after him, even the Covenant of an everlasting Priesthood, because he was zealous for his God.*

It is also recorded to the eternal Praise of *Elijah*, That he stood up a prophet for the Lord as fire against so many false prophets of *Baal*, when he saw few or none standing by him; and declares he was jealous for the Lord God of Hosts, because the children of *Israel* had broken his covenant, thrown down his altars, and slain his prophets, 1 Kings, 19. 10. Eccles. 48. 1.

AND for this were all the good Kings of *Judah*, as *Asa*, *Jehosaphat*, *Hezekiah*, and *Josiah*, so honourably distinguish'd, even for their Zeal for God, in suppressing Idolatry, purging the House of God, and establishing his true Religion and Worship therein.

To conclude this Topick, of the Praise and Excellency of Zeal, it was one End that CHRIST aimed at in dying for us, To make us a peculiar people to himself, zealous of good works, Tit. 2. 14. For which Reasons you see, it is good, and laudable, it is excellent and honourable to be zealously affected always in a good Thing.

THERE is a great deal of Zeal and Heat in the Nation at this Time; (enough, if well directed, to propagate the Christian Faith thro' both the *Indies*, in which pious Design, God be praised, there are two Honourable Societies in this Kingdom zealously engaged; and happy they who zealously concur with them!) and since it has a very considerable Influence on the Affairs both of Church and State, it is worth our while to enquire whether it be of the right Sort: For such as the Zeal is, such will be its Influences, either *Good* or *Evil*: For it is not every vehement Passion of the Mind about what is pretended for the Glory of

C

God,

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GOD, that is to be reputed the Genuine and true Zeal. I come therefore,

II. To shew the common Errors and Mistakes about it. Zeal may be erroneous and wrong.

1st, IN mistaking the proper *Matter* and *Object* of it.

2^{dly}, IN the *Manner* of Acting in, and about it.

3^{dly}, IN the *End* proposed and intended in it.

1st, IN mistaking the proper *Matter* and *Object* of it. The Commendation of Zeal in the Text is grounded upon this, that the *Matter* of it be right and good. It is good to be zealously affected in a *Good Thing*, in a *Good and Right Cause*.

THE Samaritans of old were very zealous upon a *mistaken Cause*, and *false Ground*, for the Honour of their Temple on Mount *Gerizim*, and in defending the Worship thereof. Whereas all the while their Worship was *Erroneous* and *Schismatical*; and their new Temple no other than a *Conventicle*: For during the Time of the *Persian Monarchy*, it happen'd, that *Manasseh* the Son of *Joia-dah* the High-Priest of the Returned Jews, (*Neh.* 13. 28.) marry'd, contrary to the Law, the Daughter of *Sanballat*, then Governour of *Samaria*; for which being expell'd by *Nehemiah*, who at that time govern'd the Jews under the *Persian King*, he fled to *Samaria* to his Father-in-Law: And many other Jews of Distinction, having marry'd strange

strange Wives, and loath to forego them, followed him *Sanballat* readily entertains them; and for his Son-in-Law *Manasseh's* greater State and Reputation, obtains from the King a Grant to build on Mount *Geri-zim*, near *Samaria*, a Temple like that at *Jerusalem*; and makes *Manasseh*, by the same Authority, High-Priest thereof. This was the Occasion of a continual Schism, and a Temptation to the *Jews*; such as were discontented or excommunicated at *Jerusalem* still going off to the *Samaritans*.

AND yet notwithstanding all this, these *Samaritans* were under such a Delusion, that in their ignorant and blind Zeal they pleaded a greater Antiquity for their new Schism, than the *Jews* did for their old Religion. So the Woman of *Samaria* argued with our Blessed LORD, saying, *Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.* To whom our SAVIOUR answers, *Ye worship ye know not what, we know what we worship: for salvation is of the Jews:* That is, because among them is the continual Succession of the Priesthood, to which alone appertains the Right of Ministering in God's Publick Worship, and to which consequently the right Means of Grace and Salvation are committed: So hot was the blind Zeal of these *Samaritans* for a false Religion, having neither a lawful Priesthood, nor Temple among them.

SUCH was the mistaken Zeal of some of our unhappy Country-men, who flying into other Countries to avoid the Storm of Persecution in the Reign of Queen *Mary*; and forming

sundry Congregations at *Francfort, Strasburg, Geneva*, and other Places (tho' the most of them kept to their own Liturgy, and Rites of Worship, as they had done formerly in *England*; yet some unstable Persons delighting in *Novelties*) devised new Models of Worship, favouring of the lower Leaven of Presbytery; with which they were so enamour'd, that upon their Return to *England* in the succeeding Reign of Queen *Elizabeth*, not being permitted to bring those strange Modes and Discipline which they had espoused abroad, into the Church, they stiffly resolv'd, in blind Zeal, not to forgo them. They were zealously affected; but not well, not in a good Thing.

So the Children of *Israel*, even then, when they had *Bread from Heaven, Angels Food*, long'd for the Onions and Garlick of *Egypt*, remembring how sweet those were to them at the time when better Food was deny'd them.

So Extremely Zealous were those Men for there new Modes and trifling Opinions, that by adhering to them, they violated the great Dutys of Obedience, Peace and Unity in the Church, which our Blessed Lord has made necessary to Salvation And at length brake out into an open Schism, which has ever since been the Sink, and Receptacle of all proud Spirits, that contemn the Laws and Discipline of the Church.

This little Cloud, which was at first no bigger than a Man's Hand. within the Period of one Age covered our Hemisphere with *Darkness* and *Confusion*, driven by the Fury of a turbulent and mistaken Zeal. For the Zeal that is blind and mistakes it's proper Object, is commonly

monly exorbitant, and turns into *Rage and Fury*; and becomes the *ζῆλος & πικρὸς*, the bitter Zeal of Envy, and Strife, Confusion, and every evil Work Jam, 3. 14. 16.

From this unhappy *Æra* of *Presbytery* and *Schism* may be dated that Multiplicity of Divisions which at present overspread the Nation: And the Adherents to, and Abettors of those Divisions do still, as the first Parents of the Schism, forget the great Duties of the Gospel, *Peace, Unity and Charity*, and are possess'd with a misplaced, and hereditary blind Zeal for their little Opinions, and Modes, and Circumstances of *Worship*; which ought to be left to the prudent Determination of our Superiors, and is the undoubted Right of every *National Church* to appoint and determine, as our own truly affirms in her 34th Article of Religion.

THIS made the wise and pious Lord Chief Justice *Hale*, (who was esteemed by all a Person of great Judgment and Temper) say, That those of the Separation had narrow Souls, who would break the Peace of the Church about such inconsiderable Matters, as the Points in Dispute were. And the Reverend and Learned *Gualter*, (in a Letter from *Zurich* to the Bishop of *Ely*, in the Reign of Queen *Elizabeth*, printed by A. Bp. *Whitgift*) condemns the unreasonable Clamours of those Old Nonconformists, against the Church; and says, *Monuimus Adversarios vestros ne propter Rem nullius momenti Lites moverent in Ecclesia. We have advised your Adversaries, that they should not for Things of such little Moment disturb the Peace of the Church.* Upon the same Ground *St. Clemens Romanus* rebuk'd the Co-

rin-

rinthian Schismatics in that Epistle he wrote to them for healing the Schism they were fallen into, pointing at the chief Cause thereof, saying, φιλόνοικοι ἐστέ, καὶ ζηλώται περὶ μὴ ἀννηκόντων εἰς σωτηρίαν. *You are contentious, and spend your Zeal about unnecessary Things that do not concern your Salvation.*

SUCH also was the intemperate Zeal of Pope *Victor*, who in his Controversy with the Eastern Bishops about the Time of keeping *Easter*, turned that harmless Difference into an Uncharitable Schism, which the meeker Piety of his Predecessors thought no Ground of Unkindness, much less of Separation ; as well knowing that for *Ceremonies or Circumstances of Worship* the Peace and Unity of the Church, whether Catholick, or National, ought not to be broken.

2dly, ZEAL may be wrong in the *Manner* of Acting in, and about it ; tho' it be right as to the *Matter*. When St. *Peter* drew his Sword, and violated the Authority of the Magistrate, tho' it were to guard and defend his most Innocent Master ; yet Christ rebukes his Rashness, and was so far from approving his Exorbitant Zeal, that he upbraids his Absurdity in thinking his weak Defence necessary to Him, who could command Legions of Angels to his Rescue, and works a Miracle to heal the Offence.

SUCH was the indiscreet Zeal of some injudicious Persons, who in the Reign of *Q. Mary*, did run into Churches, pull down Images and Crucifixes, and outrage the Officiating Priests : Here the *Matter* of their Zeal was right, it being directed against Idolatry, a great Abomination in the Sight of God, and

and all Good Men: But the *Manner* of carrying it on was wrong, they being but private Persons, undertaking to suppress such things as belonged to publick Authority. This was an irregular, and unwarantable Zeal; a Zeal, but not according to Knowledge, no more to be justify'd than the like tumultuous Outrages of some latter Zealots against the contrary Extreme.

THE Holy Incense, in its *Proper Place*, in the Hand of *the Priest*, was a Sacrifice acceptable to GOD; but in the Hand of a *Stranger* it was a consuming Fire. Zeal is like that Incense: If it be within its proper Limits, it is good and laudable, and well-pleasing unto GOD; otherwise it is culpable and mischievous, as the Incense was to those 250 Men in the Schism of *Korah*, who were consumed by Fire from the LORD, for usurping the Priest's Office, by presuming to offer Incense unto GOD. But true Christian Zeal, as it is right in Reference to its Object; so is it *regular*, and *orderly* in all its Actings and Motions toward it,

3dly, ZEAL may be erroneous and wrong in the *End* intended and aimed at; tho' it be right in the *Matter* and *Manner* of Acting; as the being zealous in the *Cause of GOD*, and in a *right Manner*; yet not for *GOD's Glory*, but for one's own secular Ends and Interests. So *Jehu* pretends a mighty Zeal for GOD in destroying the House of *Ahab*: And so far his Zeal was right, both for the *Matter* and *Manner*: but it was wrong as to the *End* of it: He *drives on furiously*, and cries, *Come, see my zeal for the Lord*: But the Crown of *Israel* was the Mark he aim'd at;

at; and it was his Ambition after the Kingdom that oyl'd the Wheels of his Chariot, as the Sequel prov'd; for his keeping up the *Idolatry* of *Jeroboam*, plainly shew'd how little he regarded the Glory of God in suppressing *that* of *Ahab*.

As there is nothing more effectually tends to promote true Religion than Zeal, if it be *right*; so there is no greater Enemy to it, if it be *wrong*. The greatest Oppositions that Christianity hath met with in the World have ow'd their Rise to this intemperate Heat, as their Efficient Cause. And those cold Vapors, *whence* (according to a great Writer of our own) *the most tempestuous storms that have ever fallen upon the Church, have been generated*, (I will add) have been exhal'd by the *Fire* of an erroneous, and unsanctify'd Zeal.

IT is of Important Concern therefore to take heed that our Zeal be Right, and well directed. To this End I shall,

III. IN the Third Place, as propos'd, lay down some Rules and Cautions for our Conduct in it: wherein it will appear (as I said) That a *regular Zeal* is Moderation properly so call'd.

1st. Then, LET us ever take heed that the *Object* of our Zeal be right: For a mistake in *that* marrs all. This is like an Error in the first Concoction, that is never to be rectified in the second; but turns all to the Nourishment of the Prevailing Humour. The orderly Manner of exerting it, and the Goodness of the End aim'd at, will not make a-
mends

mends for the Defect. We must know our Cause to be *right* and *good*, before we Zealously ingage in it. St. *Jude* exhorts us to contend earnestly ; but with this Caution, and Limitation, *That it be for the Faith which was once deliver'd to the Saints.*

2dly, How good soever the *Matter* be, we must take Heed that the *Manner* of exercising our Zeal be right. And herein,

1. LET us beware of Exorbitancy and Irregularity, or exceeding the Bounds of our Calling. Zeal in a Man out of his Calling is like Fire in a House got without the Hearth, dangerous, and more likely to do Hurt than Good. Such was the Zeal of *Uzzah* in putting forth his Hand to stay up the tottering Ark, which none but a Priest might touch ; and 'tis said, *GOD smote him for his error*, that he died, 2 Sam. 6. 7. No Private Person may invade the Office of the Priest or Magistrate ; for to step beyond our Bounds to shew our Zeal for God, is more than he requires or will accept ; who forbids us the Use of unlawful Means for obtaining the best Ends : For we must not do evil that good may come, nor will He bestow a crown on any, unless they strive lawfully

2. LET us take Heed of Turbulency and Tumult. We may contend earnestly for the Faith, but not tumultuously. There is a mutinous and turbulent Zeal, appearing in Combinations, and making Parties, and Factions for the Compassing its Ends ; which is a common Fault in such as have more Heat than Light ; warm Affections, and weak Heads ; a Zeal that hath too much Passion, because too little Knowledge. This

is not the Zeal which is *from above*, which is kindled by a Coal from GOD's Altar ; and like the *Wisdom* which is from thence, is *pure* and *peaceable*, orderly and regular ; and never proceeds in Rage and Fury ; in Uncharitableness, and Tumultuous Contentions.

3. WE must take care that the *End* of our Zeal be *right* ; that whatsoever we do, we do all to the Glory of God.. Let *that* be the chief and Ultimate End of all our Actions, and Desires, we cannot deceive the Omniscient God, the Searcher of all Hearts. And let us not deceive our selves, and forfeit the Acceptance and Reward of our Zeal, by any sinister and false Ends. *The Lord our God is a jealous God*, and abhors that Service, where *secular Interest* has the Preeminence.

4. LET us be careful that our Zeal, *thus* governed be *Constant* and *Permanent* ; the main Stress being lain on *this* in the Text, as essential to the Goodness of it. We must be zealously affected *Always* in a Good thing. Our Apostle does not approve of *intermitting* Heats, which are the usual Symptoms of a *dying Zeal*, nor of *Playing fast and loose* with Religion, either as the Lukewarm, or the Politick occasional Communicant ; the One doing that *Occasionally*, for a Gainful Office, which the Other will not *constantly* for the Kingdom of Heaven. *It is good to be zealously affected in a Good thing* : And the Zeal which is *right* and *sincere* will be so *always*, and in *every good thing*.

5. WE must take heed that our Zeal do not Boil up to a *fiery Spirit*. Let our Zeal be always under the Conduct of Prudence and Charity. 'Tis the Policy of Satan, who
well

well knows how much his Kingdom suffers by the Efficacy of this Divine Grace, to deprave it by *over-heating* it to a culpable Excess, and breach of Christian Charity.

SUCH a fiery intemperate Zeal our Blessed Lord rebuked in the *sons of Thunder*; when they would have called for fire from Heaven upon those rigid *Scismaticks*, the inhospitable *Samaritans* that denyed him Lodging only because they supposed him going to *Jerusalem* to worship at the Feast. But the Meek and Compassionate JESUS tells them, *He came not to destroy Men lives, but to save them.*

THE true Gospel-Fire that comes down from Heaven, has a comforting and healing Warmth, that tends not to kill, but to save, not to consume, but melt our Enemies: Like that wondrous lambent Flame in *Moses's Bush*, that burnt without consuming it: and That which sat on the Heads of the Apostles to enlighten Themselves, and others. No Difference of Religion; no pretence of Zeal can justify a fierce, vindictive, and exterminating Spirit. *Moses* himself, so eminent for his Meekness, when zealous for God at the *waters of Meribah*, was so provok'd, that he spake *unadvisedly with his lips*: So that, if our Zeal for God be not well temper'd, we may, with that Great Prophet, *break the Tables of the Law*, out of Zeal to preserve them.

SUCH is the true Christian Zeal; Pious and Charitable, Constant and Permanent, Pure and Peaceable, Regular and Sincere, Gentle and Placable, keeping the *Mean* between a Cold or Luke-warm Indifferency on the one side, and a Fiery Bigotry on the other. This is the true Christian Temper, and Moderation

properly so call'd, governing the Passions and Affections in matters of Judgment, and Practice; and keeping them from all Excess and Exorbitancy.

But it is the cunning Policy of Satan to put plausible Names upon the worst of Sins; and under that Disguise, to cheat Men into a good Opinion of them. Thus the fiery Rage and Persecution of the *Jesuits* is call'd *Zeal for the Catholick Church*. And Lukewarmness in Matters of Religion; and Indifferency whether Truth or Heresy prevails, has obtain'd of late the *plausible* Name of *Moderation*.

THIS *Last*, is a very common and popular Mistake. Whereas Indifferency and Lukewarmness in Matters of Religion is a nauseous and abominable Vice in the sight of God. But *Moderation*, rightly Understood, is a most excellent and laudable Vertue; being such a prudent Temper of Mind, as, with a Holy and Regular Zeal, Steers its Course in the *Middle way* between the two Extremes of a Cold Indifferency, and an Implacable Furious Bigotry. And where the *Excess* and *Defect* do make Vices; there the *Mediocrity* denotes a Vertue. Nor can *Lukewarmness* be call'd *Moderation*, any more than Niggardliness be call'd Frugality; or Fool-hardiness, Fortitude; or any vicious Extremes be called Vertues.

ALL which abundantly shews that this excellent Grace of *Moderation* is not to be found in the Tents of those that *halt between two Opinions*, between the Church and the Conventicle. For *Moderation*, as a *Regular and true Zeal*, is not reconcilable with Coldness

ness or Lukewarmness : and being a *Vertue* does always Act *consistently*, upon *certain* and *fixt* Principles.

HAVING now deliver'd this noble *Vertue* of *Moderation* from the absurd Claim and Usurpation of the Lukewarm, and Men of Latitude, I shall (with the less Opposition) proceed to assert it to be the peculiar Property and Ornament of the CHURCH of ENGLAND, and her truly *Zealous and Conformable Sons*. I come therefore to the

IVth Head of this Discourse, which is,
To shew that the *Church of England*, in practising a Zeal so conducted, (that is, according to the above-mention'd Rules) has the justest *Title* and *Claim* to true *Moderation*.

THE great Cry of the *Pretenders to Moderation* is designed for a sinister Insinuation, that the Constitution of our Church is *immoderate*: A very false and unjust Calumny! as will presently appear; she having avoided, by an *orderly* and *deliberate* Retormation, the Extreme on both Sides; the excessive Number of the obscure Ceremonies of the *Papists*, on the one Hand; and the indecent Rudeness of the stiff *Dissenters*, on the other: Keeping the *Golden Mean* between a Theatrical Superstition, and a slovenly Irreverence.

So she most truly declares of her self in the Preface before the *Book of COMMON-PRAYER*: *It hath been the Wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the Mean between the two Extremes*: And, to observe a due Moderation,

she

she keeps the Middle Way (as her Royal Martyr justly says) between the Pomp of Superstitious Tyranny, and the Meanness of Fantastick Anarchy. She has a true Episcopacy, without a Pontificate; and a lawful Priesthood, of Apostolical Extraction. She neither allows the Universal Supremacy of One; nor rejects the Divine Institution of all Other Bishops. She despoils not the King of his Royal Supremacy; nor allows it to be in the Hands of the People, or of the Pope.

THE Liturgy of our Church is a rational and edifying Composition, suited to the *Highest Devotion, and Meanest Capacity. Her Prayers are neither in an unknown Tongue, nor unknown Sense. She neither prescribes her Publick Devotions in a Language not understood by the People; nor leaves them to the Arbitrary and Desultory Humour of every particular Teacher*

SHE neither adds new Articles of Faith to the Catholick Standard of the *Ancient Creeds*; nor rejects the Edifying and Profitable Use of them in her solemn Service. She neither cries up the Church above the Scripture; nor the Scripture, to the *Neglect and Contempt* of the Church: But chooses the Truth between both Extremes; allowing the Scripture, where it is plain, to guide the Church; and the Church, where there is Doubt or Difficulty, to expound the Scripture. She neither bars the People from their *Christian Birthright*, by locking up the Holy Scriptures in an unknown Tongue, nor allows every Private Spirit to wrest them to their own Destruction. She neither imposes *uncertain Traditions*, Instead of the *lively Oracles* of the Holy Scriptures:
nor

nor rejects the *Authentic Records* of the Ancient Fathers ; nor the pious Remains of the *Primitive Liturgies*.

SHE neither deprives the People of *one Half* of the Holy Sacrament, by a publick Decree ; nor suffers them to be rejected from the *Whole* by any private Pique. She does not allow her Members to *adore* the Body of Christ, where he is not corporally present ; nor to *seat themselves in a rude Familiarity* with their LORD at his Table. She neither gives Divine Worship to a *Crucifix* ; nor refuses to *bow at the Name of Jesus*.

SHE does not confine the Benefit of Absolution to *Auricular Confession* ; nor exclude the comfortable *Use* and *Power* of it from her Publick Service. She neither permits *Masses* for the Dead ; nor gives them *the Burial* of an *Ass*. She neither allows of *Invocation* or *Pilgrimages* to the Tombs of Saints ; nor prophanely neglects their precious *Memories* : But keeps the Mean between both Extremes, by *blessing* God for their Holy Lives, and *imploring* Grace to *follow their good Examples*.

THUS is our Church fixt in the Center, between the two Extremes of *Popery* and *Presbytery* : Which Two are not however so irreconcilable, but (as two Points in a Circle, tho' diametrically opposite, yet by the continued Motion of either) they will naturally meet, and concur to promote the same common End, even that of *Popery* : But the Central Point can never fall in with either ; but keeps at equal Distance from them both.

IN a Word, she is *truly Protestant* ; protesting both against *Popish*, on the one side. and *Presbyterian Innovations*, on the other, The Truth commonly lies between two Extremes,

tremes, and being always consistent with it self, cannot join with either of the opposite Parties.

SHE is accus'd indeed by her Enemies on each side: But if *That* were enough, her LORD himself had not been innocent. The Church of Rome condemns us for differing from her; the Dissenters, on the contrary, for symbolizing with her. Upon which contradictory Pretences, the *One* suppressed our Liturgy in the Reign of Queen Mary; and the *Other*, in the Beginning of the Great Rebellion.

THERE is no surer Evidence of the excellent Moderation of our Church (saith the Learned Dr. Hammond) than the Experience of the contrary Fates she has constantly undergone betwixt her Persecutors on both extreme Parts: The one accusing her of departing from the Church of Rome; the other, of remaining with her. And tho' their Witnesses do not agree together; yet with her LORD, must she thus be crucify'd between two Thieves, that strive to rob her of the Truth and Glory of her Moderation.

As to her Moderation and Temper to her Enemies: Ask the Jesuit his Opinion of the Church of England's Treatment of the Dissenters: He answers, *That she has been too indulgent to them: Let them be rooted out of all Princes Territories for Hereticks: As our Council of Lateran decrees under Pope Innocent the Third.* Ask the like Question of the Presbyterians, with Regard to the Papists: They answer, *The Church of England has been too favourable to them: Let them be extirpated Root and Branch; as by our Ordinance of the solemn League and Covenant.* So that both Papists and Presbyterians are agreed, when they have Power,

Power, to take the *Shortest Way*, and to make an utter *Extirpation* of all that differ from them: And in this, they *Both* bear Testimony to the Moderation of the Church of England, and her Temper to her Enemies on each Side.

NOW by this, saith Aristotle, as a Dictate of natural Reason, you shall know the Golden Mediocrity, That it is complain'd of on both Sides, as if it were both Extremes. That (saith he) you may define to be exact Liberty, which the Covetous censures for Prodigality, and the Prodigal for Covetousness. It was upon this View that the learned Grotius declared, He esteem'd the Church of England to be a right Medium of Reconciliation. (Bp. Bramhal Vind.) And the learned Isaac Casaubon (a Man inferior to none in the Knowledge of Ecclesiastical Antiquity) gave this Character of the Church of England, as it stood reform'd by Q. Elizabeth, and K. James 1. That no Church in the World came nearer to the Form of the most flourishing Primitive Church; having observed a middle Way between the two Extremes of such others, as failed either by Excess or Defect. By which Moderation, saith he, she obtained this Privilege, that even those who envied her Happiness were constrained to extol her in Comparison of other Churches. Pref. Exercit. Baron.

Now, Moderation being exercised in avoiding of Extremes; and our Church being thus constituted in a right State and Temper of Moderation: Your own observation will even prevent me in collecting these flagrant Truths; That if any of her Sons come short of a just and due Conformity to the Height of her Standard, they do not

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only

only *disturb* the Order and Beauty of her excellent Constitution ; but in so much *decline* to one of the Extremes : That, her zealous Asserters and most conformable Sons, are, *properly speaking*, the only Men of *Moderation* : That, neither her Enemies on the two Extremes ; nor such as incline to either of them, have any *just Title* to this laudable Vertue : And, that *Moderate Nonconformity* is a Contradiction in *Terminis*.

And now I come to the

Vth and last Thing proposed, wherein I am to close up all with a few practical Inferences ; which are the principal Design, and Improvement of this Discourse. And these shall be,

1. That we all exert a constant and active Zeal for the Promoting our Holy Religion in General.

2. That we exert the like Zeal for the Peace and Welfare of our most excellent Church. And,

3. For the particular Good and Salvation of the Souls committed to our Charge.

1. That we exert a constant and active Zeal for the promoting our Holy Religion in General. The Cause of Religion and the Church, is God's ; who will not be pleas'd with a *Lukewarm Neutrality*, or an indifferent undetermined Will : But requires, in all we do for him, a fervent Love, a constant and active Zeal. The too visible *Growth* of Vice and Profaneness ; and the *Endeavours* that are used to corrupt and subvert the general *Principles* of our Holy Religion call for an active Zeal and Diligence, to stem the Torrent, and countermine the Enemies of our Christian Faith. Let the invincible Zeal of the Roman

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Missionaries in exposing themselves to such Hardships and Dangers in foreign Countrys, excite Ours to promote the propogating both of the Gospel abroad, and Christian Knowledge at home. He that maketh his Angels Spirits, and his Ministers a flaming Fire, requires that All who relate so nearly to him, should be fervent and zealous for his Honour and Service. The Love of God should enflame us to our Duty : And a Holy Zeal in our Hearts be as the continual Fire on his Altar ; shine brightly in our own, and kindle Piety and Devotion in the Hearts of others.

'Tis *This* my Reverend Brethren, even an active and holy Zeal, that must render all our Services acceptable to God ; that must give Life and Vigour to all the Dutys of our Function.

2. That we exert the like Zeal on all Occasions and Exigencys for the Peace and Welfare of our most Orthodox Church. When the Church is assaulted by her Enemies, we must not sit still as unconcerned Spectators of the Tragedy, and suffer *Schism* and *Heresy* to prevail thro' our Negligence and Security. The Cause which God has put into our Hands, is most certainly *Good* : Let us be zealously affected in it always ; equally at least to what our Enemies on either Side are, in the Cause of Superstition and Error.

And you, my Brethren of the Laity, It is matter of perpetual and daily Gratitude to every one of us, to bless God for his good Providence, in causing us to be born within the Communion of *this moderate and excellent Church* ; and preserving us herein from *Idolatry* and *Schism*, the great and dangerous Errors of her Enemies on each Side : This

Church! which is the Standard and Glory of the Reformation; or, as a learned Foreigner *Deodat*, Professor at *Geneva*, styles her, *Ocellus ille Ecclesiarum, Peculium Christi Singulare, The Eye* (the most excellent and beautiful Part) *of the Reformed Churches, the peculiar Flock of Christ*; which wants nothing so much towards its Perfection, as the Conformity of those at home that exclaim against her: Whose Doctrine and Constitution is truly Primitive and Apostolical; and all her holy Offices most Rational and Edifying: Teaching all her Members to believe by the Apostles Creed; to pray by the Example of her Lord,; and to live by the Precepts of his Gospel.

SHE has no other Sacraments than *Christ* ordained in his Church; nor ordinarily any Ceremonies of Worship, but what Christ and his Apostles used on Earth, and the Angels of God use before his Throne in Heaven, viz. *Kneeling* when we *Pray*, and *Standing* with Reverence, when we *speak or sing forth the Praises of GOD*.

In the Name of God then! What can be pretended with any Colour of Reason, for running into the *hainous Sin of Schism*, by separating from the Communion of such a Church?

Now as we have the *Best of Churches*; so it behoves us to be the *Best of Men*. She is *all Glorious within*; Let it be our Care to adorn her *without*, by the Purity and Holiness of our Lives. And let the Fervour of our Piety and Zeal be equal to the Truth of our Profession. It was the Observation of the venerable and judicious *Hooker*, That *there never fell any tempestuous Storm upon the Church,*
but

but the Vapours thereof did first arise from Coldness in Affection, and Backwardness in Dutys of Service towards GOD. The surest Way to keep the Church in Safety, is to keep her in Piety. And then *He that holdeth the Seven Stars in his right Hand* will not suffer the Malice of her Enemies, nor the *Gates of Hell* to prevail against her.

Let Us who are more eminently concerned, study to uphold the Order and Beauty of her Constitution, *by a regular and due Conformity*; by ministring all the holy Offices with such a Gravity and Reverence, as may both instruct, and excite the Devotion of our People; and by opposing, in our several Places and Stations, with a regular and becoming Zeal, all Errors and Innovations.

UNDER this Head permit me to observe one thing in particular, which has been of mischievous and fatal Consequence, viz. the neglect of the 55th Canon; and instead of the bidding Form, or Exhortation there prescribed, the using a Petitionary Form or Invocation in the Pulpit before Sermon; which looks like an intended Supplement to the supposed Defects of that most excellent and comprehensive Liturgy, whose sufficiency needs no such unauthoriz'd and vain Repetitions.

THE Form of Invocation (saith Dr. Heylin) was first set on Foot by the Puritan Faction; who, labouring to overthrow the publick Service of the Church endeavoured to advance in the Place thereof an arbitrary Form of Prayer before Sermon. And so little as this seems to be, it was that fatal Engine, by which Cartwright and his Followers (who was the first that turn'd this bidding Form into a long Prayer of his own Head) undermined and overturned
our

our Church and Monarchy ; alienating by this Practice the Affections of the People from the established Liturgy ; and then that Fanatick Disaffection naturally hurried them on to cast out both *That*, and *Episcopacy*, and *Monarchy* with it.

In the Knowledge and Consideration of those ill Consequences, divers Bishops and Archdeacons (whom I could name in a good Number) since the Restoration, have at their Visitations inserted in their Books of Articles this Enquiry of the due Observation of the 55th Canon. *Doth your Minister before his Sermon move and exhort the People to joyn with him in Prayer, according to the Form laid down in the Book of Canons : And doth he use any other Form than is there prescribed ?*

A great deal more might be said (if the Time would permit) to shew that the Canon was designed to *oblige* us all to Uniformity in divine Worship : To prohibit that unwarrantable Practice, begun in the former Reign : And that the Use of a petitionary Form is contrary to our solemn Promises and Subscriptions ; contrary to Canon and Statute-Laws ; and in itself needless, absurd, and vain. But I hope these few Hints may be sufficient to excite the Zeal of all that have a true Regard for our most excellent Liturgy, to avoid such a Practice, as naturally tends to bring *contempt* upon it ; and to *rival* it in the Affections of the People.

THE Matter and Manner of our Zeal is wrong, if we break the Rules of the Church, to cherish the Factionous Humours of the People, tho' in order to a better End. A just and true Conformity to the excellent Laws and Rules of our Church, will make our solemn

lemn Worship appear in the *Beauty of Holiness*: our Church, the best Constituted in the World, and a Praise in the whole Earth.

What remains

3. IN the Third and last Place, is to excite our Zeal for the particular Good and Salvation of the Souls committed to our Charge, to conduct them to everlasting Happiness. This, be sure, is a *good thing*, and our bounden Duty. It behoves us therefore *to be Zealously affected in it always*. The Lights of the Sanctuary may need snuffing, to make them burn and shine the brighter: But then the Snuffers ought to be of *pure Gold*. What I shall offer therefore on this Head, (as only taking upon me with all Humility the Part of a Remembrancer) shall be purely from the refined Rules and Prescript of the Church it self.

LET us all remember the weighty Charge incumbent on us by that Clause in the Instrument of our Institution, *Curam & Regimen Animarum Parochianorum tibi in Domino Committimus*. And if any Soul perish thro' our Default, *his Blood will be required at our Hands*: As in the Prophets Commission, *Ezek 3. 18*. Upon which the second Paragraph of the *Exhortation*, in the Office of Ordering of Priests, may serve for a very useful and practical Paraphrase: Which we all receive from the *Bishop* in these Words.

‘ HAVE always therefore printed in your
 ‘ Remembrance how great a Treasure is com-
 ‘ mitted to your Charge: for they are the
 ‘ Sheep of Christ, which he bought with his
 ‘ Death, and for whom he shed his Blood.
 ‘ The Church and Congregation whom you
 ‘ must serve is his Spouse, and his Body.
 ‘ And if it shall happen the same Church or
 ‘ any

32 ZEAL and MODERATION, &c.

any Member thereof to take any Hurt or Hindrance by Reason of your Negligence, ye know the Greatness of the Fault, and also the horrible Punishment that will ensue. Wherefore consider with your selves the End of your Ministry towards the Children of God; towards the Spouse and Body of CHRIST; and see that you never cease your Labour, your Care, and Diligence, until you have done all that lieth in you, according to your bounden Duty, to bring all such as are or shall be committed to your Charge, unto that Agreement in the Faith and Knowledge of God, and to that Ripeness and Perfectness of Age in CHRIST, that there be no Place left among you, either for Error in Religion, or for Viciousness in Practice.

BLESSED is that Servant whom his Lord when he cometh shall find so doing. And if we thus faithfully, and with a true Zeal, feed the Flock of CHRIST committed to our Charge, we shall surely receive an ample Recompence for all our Holy Labours: For when the chief Shepherd shall appear, we shall receive a Crown of Glory that fadeth not away. Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour shall not be in Vain in the Lord. Almighty God assist us all to be so, thro' JESUS CHRIST our LORD, &c.

F I N I S.



POSTSCRIPT.



THE ludicrous Author of the *VISITOR* Revis'd, as he very improperly calls his Performance, might, without any Disturbance from me, have still gone on to enjoy the *Scoffer's* Pleasure, had not the Bookseller call'd upon me for a Second Impression of my Sermon, and thereby afforded me the Opportunity of a *Postscript*.

WHAT! a Religious and Serious Discourse answer'd by *Banter* and *Ridicule*! Yes; a *Deist* or *Libertine* would inform him that *this* is the proper Way to expose the most important *Truths* of Christianity; and to represent a known Doctrine of Religion as a *STRANGE*, and unheard of *NOTION*. God forbid that he should fall in with *such Men*. But certainly those little *Witticisms*, and vain *Buffoonry* which run clear thro', and almost make up this *Piece*, prove nothing but that the Writer is not in earnest in what he is about; and that he thinks the People for whom he writes easy to be persuaded, when he supposes he can laugh them out of all Sense of the *Necessity* of Church Communion, and by a *Sneer* and a *Jest*, cheat them of One of the Articles of the Christian Faith, The Communion of Saints. If he be persuaded in his Conscience that he is doing the *Work of the Lord*; in the Name of God why does he do it so negligently? Was it not high time, before he came to the 28th Page of his Book, to be sensible that the Matter in Hand was too serious to make a *Jest* of?

AND surely our Author does not begin like a Person in earnest, when he so plays with the Word

Peculiar in my Title Page, wherein I say, That Zeal and Moderation are the peculiar Glory and Ornament of the Church of England. What does he think of the much fuller Expression to the same Purpose, of the Learned *Deodate*, quoted by me, Page 28 of my Sermon, when he says, That the Church of England, is, *Ocellus ille Ecclesiarum, Peculium Christi singulare*? Does our Author imagine that great Foreigner means, That all other Churches, and even his own, are blind, because he calls the Church of England, *The Eye of the Churches*; or, that no other Societies of Christians belong to Christ's Fold, because he styles the Church of England, *The singular or peculiar Flock of Christ*? Our Author very well knows that the Word *Peculiar* is generally used in such a Sense as to signify no more than an eminent Degree and distinguishing Manner of any Thing's being *this* or *that* way qualify'd. In which Sense I used it; and have no Reason to be ashamed of the Application.

Was it only a Matter of Sport (seeing he does it in a jesting Air, and with some Attempts at Wit) to represent me, Page 7. as making no Difference between Religion in it self and a Human Ceremony? And as having Page 6, the same Regard to the Outward Constitution of this Church as to the Christian Religion it self? He well knows he injures me: God pardon his Insincerity. He knows all our Writers have ever acknowledged particular Modes of Worship to be in their own Nature changeable; and that the Spouse of CHRIST (to use his own Simile, without his unbecoming Raillery) may admit with Decency, a Variety of Dress in different Countries. However we can never grant, that God, who cannot be the Author of Disorder and Confusion, has left it to the Humour and Caprice of every private Person to controule his Superiors, and sullenly dictate to them what Changes he pleases in the Manner of Worship, in a regularly constituted Church. The Constitution of our Church then, tho' she wanted some of the Excellencies that she is adorned with, is a just

just Object of Zeal against all private Innovators. And such a Zeal, in one of her serious Members, who is perswaded of her Excellencies, as it plainly tends to the Honour of God, in keeping *entire*, and in edifying the Body of CHRIST in these Kingdoms, cannot merit a less Name than that of a commendable religious Zeal, however capable of farther Degrees of Perfection she may be: Of which let our Superiors judge; or if we do it, let it be with Modesty.

WITH what a becoming Grace does he droll upon the Application of the Apostle's Words, *Perilous Times?* Page 5. *We thought*, says he, *since the Rebellion at Preston, and the Swedish Plot, perilous Times were pretty well over.* Alas! could he but dispose himself to be serious, he might know that the Times continue to be perilous on another Account; from Socinian Principles, and the barefac'd Attempts against all reveal'd Religion; from the Growth of Heresy and Schism, even in the Judgment of the Government, as may be seen in the Form of Prayer for the First of August, viz. in the Collect for Unity, Give us Grace seriously to lay to Heart the great Dangers we are in by our unhappy Divisions; as well as from the many other Sins abounding in this Age, so much like those mention'd 2 Tim. 3. for which the Apostle calls the Times perilous, from whom I borrowed the Phrase, as well as the Application. *For Men shall be Lovers of their own selves, covetous, boasters, proud, — from such turn away — For of this sort are they which creep into Houses, and lead captive silly Women, &c.* Was it that our Author was ignorant from whence the Phrase was taken, that made him give it so malicious and uncharitable a Turn, fraught with Inuendo's full of deadly Poison, so often repeated, and nothing to the Purpose?

How sincere is he, Page 8. in seeming to justify Occasional Conformity from the Example of our LORD in frequenting the Worship of the Jews, before the Abrogation of that Dispensation? And how sincerely also does he mention the Apostles

to the same Purpose; as if the *scandalous Motives* that govern our Occasional Conformists, bore any Resemblance to the most pious and charitable Designs of those Holy Persons, whose *temporary Compliance* with the Jews had no other Regards than their *Conversion*? And how sily does he in the same place confound the *Gnostick Followers* of *Simon Magus* (who taught an universal Compliance for secular Ends, and were the first Occasional Conformists) with those *Jewish Christians* that were tenacious of the *Mosaic Rites*? Only in order to insinuate an unfair and invidious Parallel between his *Gnosticks* and the Regular Sons of the Church of *England*. Which Unchristian Artifice, Page 10, as in other Places, he likewise uses (strange Perversion!) about the Schismatics of Mount Gerizim; and strives to resemble the Zeal of a Churchman for the settled Order of the Church, to the extravagant Fondness of one of these new *Samaritans* for his Heathen Wife, expressly forbidden by the Law. If he could have proved that CHRIST and his Apostles did sometimes hold Communion with the *Schismatical Jews* on Mount Gerizim, and sometimes with those that worshipped at Jerusalem, he would have said something to the Purpose for Occasional Conformity.

WHEN, in order to illustrate how Zeal may be wrong in the Manner of acting in, and about it, tho' it be right as to the Matter, I instanced in St. Peter's drawing his Sword, who thereby, I said, violated the Authority of the Magistrate, tho' it were to guard his MOST INNOCENT Master: In what an Unchristian Manner does he outrage me, to the visible Defiance of all Truth and Justice. So fond, says he, Page 17. are some Men of their Doctrine of Non-resistance, that they'll make their Saviour look like a CRIMINAL in Law — to make an Argument for their Cause. What! make the Blessed and Adorable JESUS look like a Criminal by calling him most Innocent! What may I not expect from this Person, who, when his Vein of Flouting and unbecoming Drollery fails, cannot forbear swelling into Abuse

Abuse and Scurrility? The Innocent Jesus himself will in this be Judge between us.

BUT as to St. Peter's Fault, about which our Author spends above two Pages to make it what he thinks fit, let us appeal to other Judges, even to the *Commentators* upon St. Matth. 26. 52. most of whom that I have seen, and even the *Assembly's Annotations* on Luke 22. 51. expressly justify, or plainly favour my Interpretation of it. I will mention besides, one great Person, the learned and venerable Author of the *Whole Duty of Man* (Caus. of Dec. of Christ. Piety, P. 392.) who gives upon the like Occasion the same Instance, in these Words, *Of this St. Peter is a ready Instance; who when, to guard him who was Truth it self, he had violated the Authority of the Magistrate in wounding an Officer, Christ reprehends his Rashness—* And if St. Peter were thus cheek'd for using that Sword which he was a little before warned to buy, it must sure set an ill Character upon those tumultuous Reformati^ons, which have so much employ'd the Zeal of later Ages. Our Revilor has indeed three Romish Writers with him, *Baronius, Barradius, and Stella*, in Luke 22, who attempt to defend this Action of St. Peter (which our Lord rebuk'd) out of blind Zeal to support the Supremacy of the Pope his pretended Successor, and the Right he claims to authorize Subjects to take Arms against their Princes.

WHAT tedious and fulsome Banter have we Pag. 18, upon what he calls a *Strange Paradox*, viz. That a regular Zeal is Moderation properly so call'd. There is no Reader of any tolerable Capacity and Candour that can suppose me to deny that the precise and formal Notions of Zeal and Moderation are distinct from each other. He very well knows my plain Meaning is, as I have expressed it, Pag. 19. That the true Christian Zeal must keep a Mean between a cold, or lukewarm Indifferency on the one side, and a fiery Rigotry on the other. And hereby Zeal and Moderation will, as it were, be twisted and incorporated with each other, and compose a kind of complex Vertue. Job says, 28. 28. The Fear of
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the Lord that is Wisdom: And yet no one doubts but that the Fear of God and Wisdom are things that admit of a very different Consideration. Let now our Animadverter, who, hurried with an uncharitable Zeal to expose me, uses God's Word with such a shocking Irreverence, be inclin'd, in his way of Burlesque, to pick out some particular Texts, where the Fear of the Lord, and others, where Wisdom are mentioned, such as, for Example, *Hide thee in the Dust of the Earth for Fear of the Lord*; and, *The Lord by Wisdom hath founded the Earth*; and then chime them with the like Interchanges; and he will easily make more Sport for prophane Ears.

As to his Vindication of the Dissenters in sitting at the LORD's Table, Page 23. I shall omit some just Reflections that may be made upon the unfair Manner of his inferring that I charge the LORD JESUS with instituting Ordinances that are indecent and slovenly, because the Dissenters use them in such a manner; which is a Thought that he must know I abominate. As to the thing it self, this Postscript not admitting of a large Reply, I shall only refer him and the Reader to that very rational and convincing Discourse of *Kneeling at the Sacrament in the London CASES*; where it is remarkable, that the Learned Author, Page 417, speaking of the numerous Protestant Bebenian Churches, with those of the *Ausburg*, and the *Helvetick* Confessions, who generally retain Kneeling, saith, That these Churches did in three General Synods unanimously condemn the Sitting Gesture, as being scandalous, for this remarkable Reason, viz. because it was used by the Socinians, in Contempt of our Saviour's Divinity; who therefore PLACED THEMSELVES AS FELLOWS WITH THEIR LORD AT HIS TABLE. And they affirm moreover, that these Socinians who deny CHRIST to be God, were the first that introduced Sitting at the Sacrament in their Churches.

BUT whoever they were that introduced that Custom, we hear that there are Others that retain it; as we have it related by the very pious and learned Mr. Kettlewell, who tells us, that Dio-
clavius,

clavus, a zealous Assertor of the *Sitting Mode*, has observed from *Bullinger* (which *Durandus* also clearly affirms) That the *Benedictine Monks* sit at the Communion sometimes; yea, and the *POPE* himself at certain times doth so. (*Kettlewell* on the Sacram. p. 281.

He is still, Page 25, at his Efforts at *ungentle Wit* to expose, not confute his Adversary; and will not, without making it a Handle for Abuse, so much as let a little Simile pass him, that supposes two opposite Points in the Peripherie of a Circle, to come together by the continued Motion of either of them in that Curve Line. He might have easily seen my Meaning with a very *small Skill* in the *Mathematicks*; and kept to himself his *Area of the Circle*, as well as his civil *Geometrical Nonsense*. But I confess this *Trifling* is beneath my Observation; which I only mention as a Proof that our Author's Design was to *scoff* and to *jest* at, not to *answer* me; and to move his Peoples *Laughter* and *Indignation*, least they should be inclin'd with some Candour to attend to *sober Reasoning*. One must believe a Person is certainly in some Fear, when he skirmishes at such a Distance. Otherwise, surely a Man that is so liable to Mistakes as to say, Pag. 18. That *Eldad and Medad* prophecy'd *WITHOUT the Camp*, Numb. 11. 26. would have pass'd by a little Blunder, had he thought my *Simile* to have been such.

I do not wonder to find an Advocate for the Dissenters, Page 28. plead for *Free Praying* before Sermon: They have no stated Liturgy. It must be only the Love of Contention that carry'd him beyond his Line to meddle with the 55th Canon of our Church, and to plead for the Nonconformity of our Clergy to it.

BUT those of the Reverend the Clergy, and all others that desire Satisfaction about the Design and Importance of this Canon, I refer to the learned Mr. *Bowtel*, Mr. *Wheatly*, and Mr. *Place*, who have all Three largely and distinctly treated of it; the last of them in 1718, and dedicated his Treatise thereon to the KING: All of them clearly and fully confirming what I have said upon it. BUT

BUT the Manner of our Revisor's Writing is so wantonly drolling and ludicrous, with Design to be secured from a serious Answer; that I shall not go on any farther to disappoint him. Yet I will entreat the common Reader to take along with him the just and wise Observation of Arch-Bishop Tillotson, V. 1. Fol. 41.

'Tis no Disparagement to any Person or Thing to be laugh'd at, but to deserve to be so. The most grave and serious Matters in the whole World are liable to be abus'd. It is a known Saying of *Epictetus*, That every thing hath two Handles; by which he means, that there is nothing so bad, but a Man may take hold of something or other about it that will afford Matter of Excuse and Extenuation; nor any thing so excellent, but a Man may fasten upon something or other belonging to it, thereby to traduce it.— The gravest Book that ever was written, may be made ridiculous by applying the Sayings of it to a foolish Purpose. For a Jest may be obtruded upon any thing. — Nothing is so easy as to take particular Phrases and Expressions out of the best Book in the World, and to abuse them by forcing an odd and ridiculous Sense upon them. But no wise Man will think a good Book foolish for this Reason, but the Man that abuses it; nor will he esteem that to which every thing is liable, to be a just Exception against any thing.

As for the *Unchristian Reflections* and most unfair *Insinuations*, with a double Meaning that this Man of Moderation has been pleas'd to cast upon me, I can justly say they are FALSE: But all I shall say, is, *God forgive him, I do.*

AND so I dismiss our Author, recommending to him more Gravity and Sincerity; more of the Gentleman's, and the Christian's Behaviour.

To conclude: The Sermon was sincerely design'd to excite a true Christian and Regular Zeal for the Honour of God, and the promoting our Holy Religion, and to shew the excellent and moderate Constitution of our truly Apostolical Church. If it may contribute to these great Ends, I shall be truly joyful: If not, I shall be content with the Integrity of my Purpose, and Endeavours. I have in this Matter, I trust, approv'd my self to God, as well as my own Conscience: And having discharged my Duty, I cheerfully leave the Event to the Wise and Gracious Disposal of the Divine Providence.

F I N I S.

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